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## THEORY AND PRACTICE.

Not long ago there was published in "The Atlantic Monthly" an account of "The Perplexities of a College President," which proved to be an exceptionally entertaining contribution to recent educational literature. The publication was anonymous, for reasons that became obvious as one read the article. Had it provided entertainment and nothing more, it would not now concern us; but its easy and picturesque style served as the vehicle for a theory of educational administration that we are bound to characterize as both perverse and pernicious, and that deserves to be disentangled from the plausible rhetoric in which it was set forth. The writer introduced his subject with an elaborate parallel, filling two pages of the magazine, between an old-fashioned stage coach and a modern university. The stage coach was drawn by an ill-assorted team of six horses, was itself of antique pattern, and had for passengers a crowd of light-hearted young fellows who knew that the coach was run for them and thought that it ought to be run by them. There was an untried driver, the coach had been repainted, and the directors of the company were on hand to witness the start under these new conditions. All this is supposed to be a sort of parable. The coach and its driver are a university with a new president, the team is the faculty, and the directors are—well, they are the directors or trustees. The lesson to be conveyed is that, given a faculty whose members are at cross-purposes with one another, and a board of trustees who represent various degrees of ignorance and conservatism, the best president in the world cannot develop the work of his university in accordance with the modern demand for progress, efficiency, and unity of aim. The theory of the writer is thus expressed:

"When the directors of a great commercial corporation or of some transportation company find it necessary to call a new man to the presidency or to the position of general manager, he is at once given almost absolute authority as to all executive details. The Board of Control determines the general policy of the company, always after counselling with the new president or manager, and then leaves the executive to carry out this policy—his success or failure determining the wisdom of their choice of the man."

The commercial analogy thus drawn is devel-

oped in much detail. The two chief points which the writer makes are that it is the president's duty to dismiss all the men who are not likely to act in full sympathy with his ideas of university management, and, having secured a harmonious faculty by the combined processes of expulsion and replacement, to carry out his own policy without calling the "employees" into consultation. That this statement of the writer's theory, monstrous as it seems, is not an unfair one, may be shown from his own words:

"The same rule ought to apply here as elsewhere: one who cannot commend himself to a wisely chosen and properly restrained executive, one who cannot cordially and enthusiastically cooperate with such an executive along lines of policy determined by the authorities of the university, ought to go elsewhere—and ought not to stand upon the order of his going, either."

So much for the first of the writer's two fundamental propositions; for the second the following quotation will suffice:

"If the manager of a cotton factory should undertake to determine by the vote of all employees where to buy raw material, when to buy, in what quantities to buy, what prices to pay, with what pattern or in what form or in what quantities to manufacture, when and where and on what terms to sell, he would bankrupt his corporation in a single year.

The philistine idea of a university thus outlined is already too widely current among the unthinking masses of our people, and this latest argument in its behalf should not pass without a protest. When the New York "Nation" described the article as "conceived in the spirit and couched in the style of the educational drummer," the characterization was not unduly severe. And a correspondent of that journal speaks only the barest truth when he declares that he has never seen a "more mischievous attempt to lower the high ideal of what a college should be." If we reflect upon that exalted conception of the spirit and purpose of an institution for the higher education which has found expression in the writings of so many serious thinkers—in Newman's "The Idea of a University," for example—we are brought to a forcible realization of the contrast between their inspiring messages and the ignoble teaching of the writer now under consideration. A university, in Newman's view, is a place of "living teaching, which in course of time will take the shape of a self-perpetuating tradition, or a *genius loci*, as it is sometimes called; which haunts the home where it has been born, and which imbues and forms, more or less, and one by one, every individual who is successively brought under its shadow." A university, in the view of that "one of the

guild" who now contemptuously rejects all the notions of old-fashioned culture, is an institution something like an insurance company, having a corps of "employees" whose duty it is to give unquestioning obedience to the orders of the manager, and to unite with him in setting a "hot pace" in the competition with rival establishments. The writer states with indignation the fact that he knows of a new university president against whom it was once actually scored "that his methods were too commercial," and he quotes for condemnation the words, "He is attempting to run the university precisely as he would run a woollen factory," in which a member of the faculty complained of that new president.

To put the matter bluntly, our writer is evidently of the opinion of a fellow-president whom he represents as "fully assured in his own mind that if it were possible to dismiss immediately every member of every faculty east of the Alleghanies, not more than one half would be reinstated, and he doubted if more than one third would be." Yet he complains in the same paragraph that "positive teaching power is still a rare gift," and that "there are not yet enough strong men to go around." Does he imagine that the number of strong men available would be greatly increased, say twenty years from now, if the power of arbitrary dismissal which he advocates were to be held and exercised by any considerable number of college presidents? The dignity of the profession and the security of the tenure constitute the chief reasons which now persuade an able man to choose the educational calling; these are what compensate him in part for the sacrifices that he must make; for these considerations he scorns the delights of material prosperity and lives the laborious days of the teacher and investigator. Anything that weakens security of tenure in the teaching profession at once tends to lower its standard besides dealing a fatal blow to its dignity.

It is not often that a theoretical discussion finds so apt an illustration as is provided in this case by the affairs of the University of Cincinnati. At about the time when this defense of the commercial method of university administration was on its way through the press, the method was being put into actual practice in the institution just named. Last summer the University of Cincinnati, having long been without a president, obtained one from a neighboring State, and a few months later this new incumbent of the position startled the commu-

nity by an arbitrary demand for the resignation of nearly all the members of the faculty. The Directors of the University stood behind the executive in this action, although it was taken in defiance of the by-laws and before the new executive could have made any real acquaintance with the work of his associates. The men thus summarily dismissed included several scholars of long service and high distinction, whose work had been uniformly commended for many years in the annual reports of the Directors. This high-handed proceeding aroused public indignation to such an extent that great numbers of the most respected citizens rallied to the defense of the faculty, and sought to obtain, if not a reversal of the action, at least a definite statement of the grounds upon which it was taken. The Citizens' Committee was composed of men of such standing that its protest was entitled to the most respectful consideration. This consideration it can hardly be said to have obtained, and its efforts have resulted neither in the restoration of the instructors dismissed, nor even in any defense of the act which is deserving of serious consideration. From the report of the Committee, which is signed by such men as Rabbi Philipson and the Rev. Charles F. Goss, we extract the following sentences:

"It has been clearly established by incontrovertible testimony that these reputable citizens, learned men, competent professors, courteous gentlemen, and lifelong promoters of the educational interests of our city were, without previous notice, roughly summoned by the janitor of the building to repair at once to the President's private office, where, in the presence of a stenographer to record what was said and in the absence of other witnesses to the interview, an imperious demand was made that they at once attach their signatures to already prepared resignations. . . . When the surprised and mortified victims pleaded for a little time in which to consider the matter, they were promptly informed that unless the prepared resignations were signed, sealed, and delivered before five P. M. on the following day, they would be disgraced by a summary and unconditional dismissal, which he stated he had been empowered to enforce. . . . Finally, when such threats failed to terrify into subservient submission and abject surrender, his threats were turned to pleadings and promises that if they would sign and preserve absolute secrecy in regard to the whole matter he would give them the aid of his commendation and powerful influence in obtaining appointments elsewhere—an offer whose ethical nature will scarcely bear investigation. . . . This by a man who has never had a meeting of his faculty for the purpose of considering or discussing conditions, outlining his policy, or in any shape or form indicating a desire for changes of any character or kind; a man who has never visited any of the class rooms, heard a single recitation, or taken any means whatever toward making himself acquainted with the workings of the University."

These statements constitute a sufficiently scathing denunciation of a proceeding which must be viewed with apprehension by all who are concerned with the best interests of the higher education. Such star-chamber methods are absolutely indefensible, and should excite widespread indignation. "Under the absolute despotism of the present administration," says one of the professors whose resignations were demanded, "the faculty has ceased to be a free deliberative body, and its rightful prerogatives have been disregarded in respect to great university questions." That such conditions as these should be possible in any American university offers an alarming indication of a tendency to depart from those principles of university management which are essential to the wellbeing of every institution of learning. The testimony of Professor P. V. N. Myers, who was not dismissed, but who promptly added his own resignation to those which had been forced from his colleagues, deserves also to be given. The scholarship and the character of Professor Myers need no defense, and his words carry with them much weight. He says:

"As a believer in the eternal justice of God, and as a teacher of the supremacy of the law of righteousness in human life and history, I cannot consent to work with President Ayers, as he has asked me to do, in carrying on the future work of the University, since by so doing, I should be giving approval to the professional assassination—I cannot use a less accusing word—by a comparative stranger, of my colleagues of many years, some of whom I have come to know intimately, and through such knowledge have acquired the right to declare that in their persons has been violated every principle of humanity and justice. . . . For me to remain as a teacher in the University under the administration so unhappily inaugurated would be to undo the work of my past life, and to impart a false note to all my instructions I have ever held up before the young men and young women to whom I have had the privilege and honor to stand in the relation of teacher, friend, and guide, as the loftiest ideal of conduct, unswerving fidelity to conscience and the dictates of duty. I have told them never to follow expediency, but ever fearlessly to follow close after right and justice, regardless of consequences. If I, myself, as I now stand at a parting of ways, should falter and fail to act in accordance with my own teachings, should hesitate, because of the pain and sacrifice that the act involves, to set my feet in the path which is plainly the path of honor and of duty, how could I ever again tell the young of the regnancy of conscience, of the majesty of the eternal laws of righteousness, of the divineness and inviolability of justice, save in words that would ring hollow as sounding brass?"

No technical rejoinder, no amount of sophistical reasoning, can avail against the force of this sincere and dignified utterance, supported, as it is, by the respected personality of its distinguished writer.



### The New Books.

#### MEMOIRS OF ALEXANDER I. AND HIS COURT.\*

The Memoir of the Countess Choiseul-Gouffier enjoyed a well-merited vogue in its day, three-quarters of a century ago, running rapidly through two liberal editions, which have now, as we learn, shrunk to the spectral dimensions of a brace of copies, one of them in the British Museum, the other in the possession of the translator of the comely volume now before us. Time has not materially dulled the interest or staled the variety of Madame Choiseul-Gouffier's picturesque and substantial little book; and we are glad to see it thus revived in a form which should give it a fresh lease of life with a new public. The portrait it paints of Alexander I., while not strictly in accord with the wider verdict of history, has its special features of truth and grace; while the charm and animation of the author's pictures of the events she saw and the circles she moved in are undeniable.

The Countess de Choiseul-Gouffier, *née* de Tisenhaus, was a Polish lady of rank, who was born at Vilna in Lithuania toward the close of the eighteenth century. Of her earlier life the Memoir tells us little, its burden being the writer's personal recollections of Alexander I. during the dozen or so years of her acquaintance with him. That acquaintance began in 1812 at Vilna, on the eve of Napoleon's invasion of Russia, of which ill-starred enterprise the Countess may be said in a way to have witnessed the opening and the close. Alexander had set up his military headquarters at Vilna, out of compliment perhaps to his Lithuanian subjects, whose loyalty showed signs of wavering before the allurements held out by Napoleon to the quenchless sentiment of Polish nationalism.

The Countess first met Alexander at Towiany, the beautiful country-seat of Count Moriconi, near Vilna, where the Emperor stayed over night on returning from a review. Of this, to her, memorable evening spent at Towiany the author gives a vivacious account filled with instances of the Imperial guest's winning affability and natural good breeding. Alexander, she notes especially, had an infinity of shades

of tone and manner, each nicely adapted to the station or character of the person addressed.

"When he addressed men of distinguished rank, it was with dignity and affability at the same time; to persons of his retinue, with an air of kindness almost familiar; to women of a certain age, with deference; and to young people with an infinite grace, a refined and attractive manner, and a countenance full of expression."

Shortly after this meeting at Towiany the Countess had an opportunity of observing a potentate not born to the purple, who impressed her much less favorably than Alexander. Hostilities between France and Russia began, and the Russian policy of continuous retreat was determined on. As the French approached Vilna the Russians evacuated it, without firing a shot, much to the chagrin of Bonaparte, who divined what his easy victory portended. During his stay at Vilna Napoleon "exacted" a presentation of the ladies of the district at the castle. His manners, according to the Countess, savored more of the barrack and the canteen than of the drawing-room.

"At the same presentation, Napoleon, after having spoken to several ladies, and, according to his custom, asking singular questions,—'Are you married? How many children have you? Are they big and fat, hey?'—addressed the whole circle and said: 'The Emperor Alexander is exceedingly amiable, he has gained all hearts here; are you good Poles?' A general smile served as response."

Napoleon, the author states, had nothing imposing in his face or manners.

"I was astonished not to feel in his presence that emotion which one usually cannot prevent at the sight of a celebrated personage. All that glory bought with the price of men and blood could not inspire me with enthusiasm. The glory of conquerors is made to shine in history, but it is goodness alone which conquers the hearts of men. I had often pictured to myself the face of Napoleon with a countenance (*sic*) sparkling with genius. What was my surprise and disappointment on seeing only a little, short, fat, waddling man, with sleek, plastered-down hair, with good enough features but little expression in his face, not even that of hardness which is found in all the portraits, with the exception of that by David. On the contrary, there was something pleasant in his smile, which showed very handsome teeth. From a distance, I confess, his sallow, white face without a tinge of color, and his antique profile, took on a character of severity, which disappeared as soon as it was examined near."

The author saw the entry into Vilna of the French army, then flushed with the anticipation of victory and spoil; and she saw remnants of it return there, after famine, the snow, and the Cossacks had done their work.

"During three or four days the streets of Vilna were filled again with a throng of men, I cannot say soldiers, since it was impossible to recognize them in that char-

\* HISTORICAL MEMOIRS OF ALEXANDER I. AND THE COURT OF RUSSIA. By MME. LA COMTESSE DE CHOISEUL-GOUFFIER. Translated from the French by Mary Berenice Patterson. With portraits. Chicago: A. C. McClurg & Co.



acter under the grotesque garments which covered them. One had thrown away his helmet and was muffled up in a woman's velvet hood and black satin mantle, under which you could see his spurs. Another had wrapped himself in the ornaments and vestments of a church, stoles, chasubles, and altar-cloths all piled upon another to keep out the cold, from which nothing could really protect the men. Others, more fortunate in their booty, had thrown about their shoulders ladies' fur dressing-gowns, with the sleeves tied about their necks. Others, again, trailed woolen blankets after them, or, like shades from that place whence one never returns, advanced in grave-clothes and winding-sheets."

After the re-taking of Vilna by the Russians there were scenes still more harrowing.

"We could not stir into the streets without encountering the dead bodies of French soldiers, either frozen to death or murdered by the Jews, who had killed them to get their watches, money, or other articles which they had about them. . . . Jewish women and even children were seen robbing the dead soldiers, or if they were not quite dead, killing them by kicks with their iron-bound shoes."

The imperial author of all this misery had passed close by Vilna on his return to France. The Duke of Bassano, who had seen him, spoke, says the author, "to me of it the same day, and said he had found the emperor very *well and cheerful*."

"Napoleon breakfasted near Vilna, almost at the gates, chatting and joking with the members of his suite and with the Duke of Bassano, while the postilion who had driven his horses fell frozen to death."

A fortnight after the retaking of Vilna by the Russians the Emperor Alexander returned there, and during his stay the author had several conversations with him, which she recounts. On one occasion he observed:

"I am badly seconded in my views for the happiness of my people, in fact, sometimes I should like to break my head against the wall, on seeing myself surrounded by such egotists, who neglect the good and the interests of the State, and think only of their own fortune and elevation."

After her marriage to M. Choiseul-Gouffier, cosmopolite, savant, and erstwhile favorite of Paul I., the author resided for the most part at Paris, revisiting, however, the North from time to time and renewing her acquaintance with her imperial hero. Her conversations with him are faithfully recorded; and although she notes symptoms of the mental change that darkened his later years, and was so unhappily reflected in his policy at home and abroad, there is no abatement of the note of perfervid loyalty and admiration that pervades her recollections. She accepts without question Alexander's explanation of his abandonment of the cause of the Greek insurgents.

"I cannot, and I will not (said the Emperor), favor the insurrection of the Greeks, because that step would

be contrary to the system which I have adopted, and it would certainly destroy that peace which I have tried so hard to establish, a peace so necessary to Europe."

A "peace," the countess might justly have added, which would have been for the peoples as the peace of death; for it would have been founded in the strangling of every popular and national aspiration, and the complete restoration of the old social, political, and spiritual order. The "system" adopted by Alexander after the Congress of Aix-la-Chapelle was indeed one which precluded him from aiding the struggling Greeks, and thus obeying whatever remnants of the generous and liberalizing impulses of his youth he may still have retained. The promise of that youth was ill-fulfilled by later years. The erstwhile pupil of la Harpe, the philanthropic prince who had dreamed of freeing and educating his people and spreading the light and warmth of the "new ideas" throughout his benighted and despot-ridden empire, gradually sank, as we know, into the gloomy and distrustful tyrant, the dupe of Metternich and Nesselrode, the champion of all that was reactionary and repressive in Europe. Despotism, said de Maistre, "breathed from his nostrils." He died at Taganrog in 1825, half-demented, worn out by physical excesses, beset by the strangest fancies, unlamented by the people who had hailed his accession as the dawn of a new and glorious era for Russia. And yet those immediately attached to his person loved him to the last. After his death, his old servant Ilia clung to his remains with dog-like fidelity, following them from Taganrog to St. Petersburg, "and every night, in spite of the intense cold and his advanced age, he slept on the hearse which carried the precious relic."

Madame Choiseul-Gouffier's portrait of Alexander is, while partial and incomplete, unquestionably faithful as far as it goes, and it contains elements of truth which must be reckoned with in forming a well-rounded conception of his complex and enigmatic character—a character compounded of strangely assorted and often contradictory qualities. Madame Choiseul-Gouffier painted Alexander as she saw him, adding little or nothing on the credit of hearsay; and as much may perhaps be said, though less confidently, of another female memoirist of the Czar, Madame de Krüdener, who also supplied to the sum total of biographical facts her quota of special truths. In Madame de Krüdener's pages it is the visionary Alexander, the mystic pietist, and founder of the politico-religious Holy Alliance, that is set be-

fore us; Madame Choiseul-Gouffier paints rather the amiable and reforming prince, who joins to the bearing due to the dignity of his station that habitual deference to the claims and sensibilities of others which stamps the well-bred gentleman. History, noting chiefly in Alexander I. those traits which bore most directly and powerfully upon the course of public events, regards him in the main as the leader of the reaction against the first wave of European democracy, the relentless foe of "the ideas of '89."

We are glad, as we have already said, to find this interesting little book revived in a form that should give it a new lease of popularity. It forms a useful foot-note to the history of the period. The translation is made from the first edition, and therefore contains the first three chapters, treating of the assassination of Paul I., which were omitted from the second one. The translator and editor appears to have done her work accurately and carefully, only a few minor slips being apparent, for instance, a rather disastrous misprint ("solitude" instead of solicitude) on page 302, and the statement in the Index that the execution of the Duc d'Enghien took place in Baden. The volume is tastefully gotten up throughout, and contains five portraits.

E. G. J.

### THE FOUR BEST PLAYS OF HAUPTMANN.\*

Some time ago, in writing of the plays of Mr. Bernard Shaw, I said that it was next to impossible to see, among other plays, "Die Versunkene Glocke," by Gerhart Hauptmann. At that time the play had been given in this country only for a short time, in New York, by Frau Sorma in German. Now, however, it has been presented in English. When first presented in German, in this country, it was said that there was "nothing for the stage" in it. But Mr. Sothorn seems to have thought otherwise, and the criticisms on his opening night in New York rather bore him out: several years of theatrical success had had a mellowing

\*THE SUNKEN BELL. A Fairy Play. By Gerhart Hauptmann. Freely rendered into English verse by Charles Henry Meltzer. New York: R. H. Russell.

DIE VERSUNKENE GLOCKE: Ein deutsches Märchendrama von Gerhart Hauptmann. With Introduction and Notes by Thomas Stockham Baker. New York: Henry Holt & Co.

LONELY LIVES. Translated from the German of Gerhart Hauptmann by Mary Morison. New York: R. H. Russell.

THE WEAVERS. Translated from the German of Gerhart Hauptmann by Mary Morison. New York: R. H. Russell.

effect on a judgment originally a little harsh. Whatever the play may have for the stage, certainly the stage has something for the play.

Now that it will soon be possible (it is to be hoped) for everyone to see this play, which some call Hauptmann's masterpiece, it is a good time to note that a translation of it, by Mr. C. L. Meltzer, was published last year, as well as an excellent annotated edition which will be of help to those who like to read the play in German. There are also translations by Miss Mary Morison of "Einsame Menschen" and "Die Weber." There is also a translation of "Hanneles Himmelfahrt" by Mr. Archer, which, I believe, has not been republished in this country. It is therefore easily possible for anyone to know Hauptmann's four best plays. And these plays are not only his best, but they are fortunately representative of the different directions of his work. He is an original man, and his things are by no means all of the same kind.

In fact, it is proper to say that one of the noteworthy features of "The Sunken Bell" is that it is quite unlike the rest of Hauptmann's work. He has written eleven plays. Of these, the first was said, by those who did not like it, to out-Zola Zola; and the same thing might also have been said of the second. The third was "Einsame Menschen" (translated under the title of "Lonely Lives"), which is not so much like Zola as it is like Ibsen. Without laying much stress on the question of influence—Zola and Ibsen were almost unescapable influences ten years ago—we may say that these first plays were realistic plays, plays in which the chief interest was in the characters, plays which uncovered some of the tragic possibilities of contemporary psychology. The first two were crude pictures of manners rather than anything else: plays of solicitous motive, character, dialogue, but hardly developed into the coherence needed for tragedy. "Einsame Menschen" was more of a true drama: it brought together its dramatic possibilities into an intense focus, without losing anything of the realistic truth of character. The next three plays were realistic also. Two of them ("Der Biberpelz" and "College Crampton") are of minor interest. "Die Weber" ("The Weavers"), however, was Hauptmann's first great success. It certainly was a remarkable piece, and must be well known by those who would know the man. But although in dramatic technique it is very different from the plays which had gone before, it is not different in spirit. It is

different in dramatic technique because it has no especial action and has no particular characters. Of course, something takes place, and certain people appear more than once; but the centre of interest is not in the individuals, it is in the general movement. The play presents the rise and failure of a strike among the weavers; and if the full significance of the movement be gained, the fate of particular weavers is of minor moment. This surely is a great departure from the fairly well-ordered tragedy of "Einsame Menschen." Still, the two plays are the same in general method: both are realistic in manner. The next plays had still further differences: "Hannele" was called "a dream-poem," "Florian Geyer" was an historical drama in verse. But in both Hauptmann was still realistic, if we may indicate by that word that he was still absorbed largely in seeing how men and women actually do live and act. True, he chose out-of-the-way fields, fields which stretch over toward the domain of romance. Hannele is a poor little girl driven by cruelty to an attempt at suicide. She is rescued and carried to the poorhouse, where she sees strange and beautiful visions before she dies. Vision and reality are sometimes so intermingled that one does not know whether the stage represents the poorhouse room or the disordered brain of the dying child. Often, too, we may think that we have not realism, but poetry. But there is never a place in the play where we can deny that Hauptmann's chief interest was in watching the rise and fall of the faint little flame of life in its last flickerings before absorption or extinction. And "Florian Geyer," too, although historical, although cast in the romantic period of mediævalism, was still an attempt to get at life, to figure a period of social ferment and unrest not unlike our own.

In fact, in these eight plays we see a realist too large and too genuine to be bound by any simple formula, turning from one motive to another, from one time to another, from one phase of life to another, but always recognizing the limits of particular cases, always selecting some individual forms wherein motive and phase and time had actually manifested themselves, always presenting these particulars with the strictest adherence to the laws of fact and the necessities of the special case which happened to exhibit them.

Now "Die Versunkene Glocke," which came next after "Florian Geyer," is nothing of this sort at all. It is labelled a "märchendrama,"

a fairy play; its time is a half-legendary period when Christianity has not long conquered paganism; its characters are not only flesh-and-blood villagers, but elves, woodsprites, nixies; its action is more of a symbol of some general truth of life than a presentation of anything that ever took place. It is not realistic at all, unless we call it so from the realities it has been held to symbolize; it is not only romance, but it is the romance of Germany, which is the species farthest removed from realism.

It is worth mentioning that "Die Versunkene Glocke" is not the only play of its kind in Germany nowadays. About one year after Hauptmann had turned to history and then to romance, Sudermann did the same thing. First came "Teja," a one-act tragedy of the later days of the Roman Empire; then "Johannes," a drama founded on the life and death of the Baptist; and lastly "Die drei Reihefedern" ("The Three Heronfeathers"), rather more frankly romantic than Hauptmann even. And it may also be added that although some of the younger dramatists have succeeded in realism — for instance, Max Halbe in "Mutter Erde" — others have made a name in romance, and that before "The Sunken Bell," notably Ludwig Fulda with "Der Talisman" and Ernst Rosmer with "Die Königskinder" ("The Children of the King"). So we might view the change in Hauptmann's standpoint as a change in tendency. A curious fact, however, is that in his next play, "Fuhrmann Henschel," Hauptmann returned to psychologic realism; nor does he attempt romance in "Schluck und Jau." So that "The Sunken Bell" stands alone among his works.

It is, then, not the normal Hauptmann that we have in this romantic allegory. Who is the normal Hauptmann? one may ask. Is he the author of "Einsame Menschen," or of "Die Weber," or of "Hannele"? Neither one nor the other, would be the answer; but he is the author of all three, and of "Florian Geyer," too, and of "Fuhrmann Henschel" as well. He wrote "Die Versunkene Glocke," doubtless, and so did Ibsen write "Brand" and "Peer Gynt." But if one got one's idea of Hauptmann from "Die Versunkene Glocke" alone, one would be too like the lady who wrote a paper on Dickens after reading only "A Tale of Two Cities." She was asked why she had not spoken of Dickens as a humorist, and answered that she had not known that he had been one.

If one could read but one play of Haupt-



mann's, the one to read would be "Hanneles Himmelfahrt." It has enough realism and enough of the romance that life itself has. It has the psychology that his admirers long for, but in such form that one is quite free to think it something else. It has as true poetry as "Die Versunkene Glocke," and as true human sympathy as "Die Weber." It is, in fact, although the shortest, yet the greatest of its author's plays. Not one other of Hauptmann's plays but has been equalled by somebody else. "Einsame Menschen" is not stronger than Sudermann's "Heimat" or Max Halbe's "Mutter Erde," which are on something like the same subject. "Die Weber" is certainly almost *sui generis*: but it is not quite, being easily paralleled by Verhaeren's "Dawn." "Die Versunkene Glocke," as has been said, is one of several, even in Germany, at the present day. But the only drama that reminds me of "Hannele" is Maeterlinck's "Mort de Tintagilis"; and this very beautiful work of the Belgian is conceived in such a different mood from "Hannele," and so lacks that support of firm flesh and blood that makes "Hannele" so wonderfully appealing, that we really cannot say that the two plays are of the same kind.

Yet whether our present play be eminently characteristic of Hauptmann or not, it is a very beautiful play, both to read and to see. It is full of the spirit of German myth (though occasionally with strange anachronisms which are doubtless the result of the modern spirit); it has much charming poetry, it has a well-developed and pathetic motive, it has original and attractive figures. I have less interest in its allegory, or symbolism, which has greatly interested the German critics. Doubtless Heinrich may be taken for one of those figures not rare in literature — Faust, Manfred, Brand — which are representative of the restless unsatisfied soul of humanity. But then so is Hamlet representative, and so is Prospero; yet each of these last is also and more especially a personal character. So is Heinrich a personal character, a man in whom one may concentrate interest and sympathy. True, he is not a very strong man; Hauptmann's men are apt to be weaklings, and purposely so: Alfred Loth in "Vor Sonnenaufgang," and John Vockerat in "Einsame Menschen," for instance. To me, the chief character in the play is not the Bell-founder but Rautendelein the Woodelf. With some other of Hauptmann's women — Fraulein Anna Mahr, say, and Hannele — she makes, upon me at least, the first and last impression.

It is not an allegorical impression, or symbolistic, but a poetic impression.

I believe I think of Hauptmann, on the whole, not as a realist or a romanticist, but rather as a poet. As some poets have cast their work largely in dramatic form, so has Hauptmann. If you would realize the matter by contrast, you may put the character of Fraulein Anna Mahr, just mentioned, beside that of Magda in Sudermann's "Heimath." Sudermann is a novelist; and Magda has all the strength and firmness of a skilful novelist's work. But Anna Mahr is more delicate, and more pathetic, and more suggestive, and more of a poetic conception.

Doubtless poets are not apt to be realists. But here is one that is. He is a dreamer, but a dreamer who is so impressed by waking life that his dreams are not a mere phantasmagoria. They are still dreams, but they follow the logic of waking life, and to their author this logic is quite as interesting as anything else. We might apply to him the lines put into the mouth of Heinrich, with somewhat different meaning:

"I see — I feel — I know — the smallest thing —  
Even to the pattern of this coverlet.  
Each thread — each tiny knot — I could describe;  
And yet I'm dreaming."

EDWARD E. HALE, JR.

#### AN EPISCOPAL RACONTEUR.\*

Of all the Bishops of the American Episcopal Church who have sought to deliver their literary message to the world in the form of reminiscences, none have been quite so fortunate as the Bishop of Minnesota. His good fortune consists partly in the time he has selected for this contribution to American literature. The end of a century naturally finds the popular mind prepared to be entertained with historical and biographical gossip. Bishop Whipple, by reason of the peculiar position he has maintained in both Church and State throughout half a century, by the width of his experiences, his keen sense of humor, and his unbounded optimism, is eminently qualified to gratify this popular interest. If the fault be found that in his sumptuous octavo volume of 576 pages (including appendices and index) he has paid little regard to chronological sequence in the

\* LIGHTS AND SHADOWS OF A LONG EPISCOPATE. Being Reminiscences and Recollections of the Right Reverend Henry Benjamin Whipple, D.D., LL.D., Bishop of Minnesota. With portrait of the Author, and other illustrations. New York: The Macmillan Co.



arrangement of the incidents he relates, it may be replied that the book is not intended to be an autobiography nor a contribution to history. One of its chief charms (and it is a charming book) lies in the naive artlessness with which the Bishop tells the story, or perhaps more properly the stories, of the stirring times in which he has lived. Not but that the Bishop possesses valuable historical materials for which coming generations might be grateful. Upon the relations of our government and of our civilization to the Indians, for example, the Bishop could tell a story that would be of inestimable value. To this subject he has devoted a large part of his book and more than sixty-five pages of appendices. His life also furnishes many elements of a successful biography. But the general reader has reason to be grateful that in forestalling the post-mortem biographer and taking the law in his own hands he has written reminiscences and recollections rather than an autobiography.

Bishop Whipple belongs to a family that furnished sixteen heroes to the Colonial and Revolutionary wars and two signers of the Declaration of Independence. That he should hold the post of Chaplain-General of the Societies of the Sons of the Revolution and Colonial Wars of the United States, seems logical and appropriate. He is a native of the state of New York. He does not tell us, but it is betraying no confidence to state, that his birth year was 1823. After his school days, by the advice of a physician he entered active business. He was attracted to political life, was appointed Division Inspector of Militia, and was once secretary of a convention for the nomination of state officers.

His career in the ministry began in 1849, and some fears were expressed that he might have spoiled a good politician to make an indifferent clergyman. But he did neither. As early as 1853 he became acquainted with Southern life. In 1856 he organized a parish in Chicago, and introduced the free church system in that city. Three years later he was consecrated the first Bishop of Minnesota, a Diocese then including more than eighty-three thousand square miles of territory, and now reduced to twenty-six thousand square miles. The usual career of an American Diocesan Bishop was varied in his case by winters spent in Florida, by some foreign travel (he attended the first Lambeth Conference and preached the opening sermon before that Conference in 1888), by building the first Protestant Cath-

edral in America, by a most interesting work among the Swedes, by the founding of schools at Faribault, and by the establishment of hospitals and other charitable institutions. He had, in fact, become so well known, both at home and abroad, that in 1871 he was offered the Bishopric of Hawaii under the English Church. And later he became a Trustee of the Peabody Board for Educational work in the South.

But the Bishop's chief distinction was gained by reason of the existence in his Diocese of large numbers of Indians with whom the work of the extension of the Church had but just begun, and was, up to the time of his consecration, meeting with but partial success. For a deep interest in the welfare of these people he was prepared by his ordinarily warm sympathies, and by his previous experiences he was prepared to be especially helpful. His efforts to better the condition of the red men were not popular. He had to confront government officials and make scathing exposures of their official incompetence or worse. He went about armed with documentary evidence of the truth of statements he had to make. He learned the Indian character, and how to interpret the message of the Gospel so that it might be understood by them. As a result he not only gathered Indian congregations into the fold of the Protestant Episcopal Church, but he trained and educated and ordained a native ministry. Both in America and in England his title of "The Apostle to the Indians" is recognized. So thorough was his knowledge of the wrongs done to the Indians that he was requested to write an introduction to Mrs. Helen Hunt Jackson's "Century of Dishonor." So efficient did he prove himself in his labors for the amelioration of the distressing condition of the Indians that he won their unbounded confidence and was many times made a member of important Commissions sent by the government to make treaties with them.

A life so full of varied incidents could not fail to furnish a fund of anecdotes, and the Bishop would have been hiding his talent in a napkin if he had not become an accomplished *raconteur*. Some of his stories are thrilling to the borders of the dramatic,—as, for example, his encounter with a lunatic armed for the purpose of shooting him. His reminiscences abound in anecdotes from which we predict that the clergy will draw for many years to come. They are illustrative of the ups and downs of ministerial life, and of the Indian character. Those be-

longing to the latter class are probably of the freshest interest, and the specimens here given are selected more because of their brevity than otherwise.

The Bishop once undertook to reprove Wabasha for having a Scalp-Dance in front of the Mission House.

"The chief was smoking, but when I had finished he took his pipe from his mouth, and slowly blowing a cloud of smoke into the air said: 'White man go to war with his own brother; kills more men than Wabasha can count all his life. Great Spirit look down and says, "Good white man; he has My Book; I have good home for him by and by." Dakota has no Great Spirit's Book; he goes to war, kills one man, has a foolish scalp-dance. Great Spirit very angry. Wabasha does n't believe it!'"

"Indians are keen judges of character. A lawyer, who was reputed to be not over-scrupulous in his dealings, was employed by an Indian to draw up some papers. On paying his fee, the Indian asked for a receipt and was told that a receipt would not be necessary. The Indian insisted upon having one, and when questioned as to his anxiety about the matter, replied, 'Since becoming a Christian I have been very careful in all my dealings that I may be ready for the judgment, and when that day comes I do n't want to take time to go to the bad place to get my receipt from you.'

The Indians are quick at repartee.

"An Indian agent, who was a militia colonel, desired to impress the Indians with the magnitude of his dignity. He dressed himself in full uniform, with his sword by his side, and rising in the council told them that one reason why the Great Father had had so much trouble with his red children was that he had sent civilians to them.

"'You are warriors,' he said, 'and when the Great Father saw me he said, "I will send this man who is a great warrior to my red children who are warriors, and they will hear his words."'

"An old chief arose, and surveying the speaker from head to foot, said calmly: 'Since I was a small boy I have heard that white men had great warriors. I have always wanted to see one. I have looked upon one, and now I am ready to die.'

Their sense of justice is thus illustrated:

"Shakopee, one of the leaders in the [Minnesota] massacre of 1862, was a prisoner in Fort Snelling under sentence of death. He said to Dr. Daniels, who was visiting him:

"'What will the white men do to me?'

"'I think you will be hanged,' the doctor answered.

"With a quiet smile, Shakopee replied: 'I am not afraid to die. When I go into the spirit world I will look the Great Spirit in the face and I will tell Him what the whites did to my people before we went to war. He will do right. I am not afraid.'

A clergyman who was visiting Captain Jack (head chief of the Modocs) in prison, after describing heaven as a place where the streets were paved with gold and the houses built of precious stones, said:

"'And if you repent of your wickedness in fighting

good white men, the Great Spirit will permit you to go to this place.'

"Captain Jack listened politely, and then asked, 'Do you think you will go to that place?'

"'Yes,' was the answer, 'if I should die to-day, I should be there before night.'

"'If you will take my place,' was the response, 'and be hanged to-morrow, I will give you forty ponies.'

"The offer was not accepted."

Red Cloud, having been asked for a farewell toast at a public dinner, arose and said: "When men part they look forward to meeting again. I hope that one day we may all meet in a land where white men are not liars."

President Cleveland once asked Bishop Whipple what he thought the effect would be of making the Indians voters.

"I told him that we had tried it, at which he expressed surprise. 'We had a territorial law,' I explained, 'that Indians wearing civilized dress might vote. At an election some one said, "Wait till you hear from Pembina!" When they heard from Pembina they learned that a band of Indians had been put into hickory shirts and trousers between sunrise and sunset, and had become voters. The President smiled and said, "I see how it may work."'

It is due to the cheerful optimism of Bishop Whipple that the lights are the more abundant than the shadows in his Long Episcopate. Among the illustrations are some facsimiles of letters which add interest to a book which is full of interest. ARTHUR HOWARD NOLL.

#### THE PEOPLE AND RULERS OF THE NETHERLANDS.\*

The publication, in 1892-3, of Volumes I. and II. of a "History of the People of the Netherlands," by Petrus Johannes Blok, Professor of Dutch History in the University of Leyden, at once won for the author a distinguished place among European scholars. This work is now offered in English in slightly abridged form, and constitutes a valuable addition to historical literature for English readers. The scope of the work is indicated by this statement, in the preface:

"Such a history as the author wishes to write embraces all the manifestations of the life of the people, the political history as well as the history of civilization, commerce, industry, agriculture, navigation, law, and economic development. To the history of the Dutch people in its widest sense this work is devoted. It is not enough for the history of the people to know the evolution of Holland as a state, to explain the present

\*HISTORY OF THE PEOPLE OF THE NETHERLANDS. By Petrus Johannes Blok. Translated by Oscar A. Bierstadt and Ruth Putnam. In two volumes. New York: G. P. Putnam's Sons.

civilization from the past. Our time asks of the historian with ever greater emphasis, How has our society become what it is?"

The author has, in the main, accomplished his purpose. Facts and deductions therefrom are stated for periods of Netherlandish history heretofore beyond the reach of the ordinary student. Characteristics and conditions important to a correct understanding of the development of the people are enlarged upon, in distinct chapters, for each social class and for each element in any way instrumental in the formation of the modern Netherlandish states. It is safe to say that criticism is challenged only in the plan adopted, wherein Dr. Blok has sacrificed the sense of historical sequence and correlation to his desire to fix the reader's attention upon the subject-matter of each chapter. It is often difficult to determine the relative importance of any given social order in a particular epoch, or to grasp the interrelation of the separate elements of the growing nations.

Turning to the method of treatment, we find an avowed attempt has been made to use the semi-philosophical system which makes the "Short History of the English People" such delightful reading. This treatment is here not altogether successful. The charm and value of Green's work, in spite of some inaccuracies of statement, lie in the careful elimination of all those non-essential facts of English history which do not serve to elucidate an analysis of social and political conditions. Then, too, the essential facts are so interwoven with the philosophical examination as not to tire the reader by detailed statements. Dr. Blok makes his analysis of conditions a sharp, clear-cut, forcible analysis, which ill prepares the reader for what follows — a detailed and frequently wearisome account of historic incidents. Still, it is so unusual to find a continental historian who recognizes any obligation beyond a classified and orderly presentation of the facts for which he has been laboriously digging, that in this case the author should rather be commended than condemned. His analyses are brilliant, his facts dryly stated; he has yet to find the right system of combination.

A point of unusual interest in the second volume is the conception of the character and influence of Charles the Rash of Burgundy. This chief among the opponents of French Royalty is familiar to historical readers as the possessor by inheritance of a great domain and vast wealth. Lacking the requisite adminis-

trative ability, and impelled by a controlling impetuosity which made him blind to inevitable consequences, he steadily dissipated his possessions. His schemes for a Burgundian Kingdom are regarded as chimerical, his administration as directed by the chance temper of the moment, while the failure of his plans and his tragic death are but the logical result of unconsidered action.

Dr. Blok does not proclaim himself a defender of Charles the Rash, nor does he urge a new light upon his character. He does, however, force genuine admiration for the character of that prince, in a careful examination of the results of his work. The details of his government and administration, noted in various chapters, with the author's criticism thereon, exhibit in Charles an ideal of government indicative of statesmanlike qualities not general in the fifteenth century, a broadness of view and ambition creditable to any ruler, and a real genius in the government of his widely separated dominions. Like Richelieu in France, Charles intended to centralize, in administration, in justice, and in finance. His purposes and plans as viewed to-day were admirably conceived, and many of them took deep root in Netherlandish institutions. Thus, Dr. Blok emphasizes the service performed by Charles in the destruction of numerous petty judicial rights of the provinces, and the substitution of a court system imperial in its scope though not in name. Nor does the failure of the Burgundian Kingdom, for which Charles incessantly labored, justify the conclusion generally accepted that his project was merely the dream of an over-ambitious man. Success was, indeed, very near, and the ultimate failure seems rather the chance of mischievous ill-fortune than the logical result of an ill-considered plan. Unlike Richelieu, Charles did not finally succeed in crushing out those separatist tendencies which endangered the unity of his rule. Failing to succeed, historians have called him "the Rash"; — clearly he deserved the appellation in the later years of his rule, but it was then the rashness of despair, and of a mind distraught by the unexpected and sudden overthrow of a political edifice painfully erected by many years of patient labor. The true test of merit, for the claimant to historical honors, lies in the permanence of his labors and in their effect for good upon later forms of governmental institutions. Judged by this standard, few rulers of the Burgundian territory deserve so much credit as does he who figures in history as the



destroyer of his Kingdom by the violence of his temper.

The "History of the People of the Netherlands," in spite of the difficulty of details encountered by the reader, is a scholarly production, inspiring to the student by its occasional luminous characterization and valuable by its wealth of authorities and classification of sources. Each volume contains excellent maps and a carefully prepared index.

E. D. ADAMS.

#### SOCIAL DISCUSSION AND REFORM.\*

In his work on "The Development of English Thought," Professor Patten has chosen his economic material from the mother country because her insular position and the freedom of her government have left the process of intellectual development comparatively unhindered. The theory illustrated is thus stated: "Survival is determined and progress created by a struggle for the requisites of which the supply is insufficient. These requisites are the goods for which men strive or the means by which they may avert evils. A group of such definite objects upon which the life and happiness of each race depends, always exists. The environment formed by this group of economic objects surrounding and supporting a given race changes with

\*THE DEVELOPMENT OF ENGLISH THOUGHT. By S. N. Patten. New York: The Macmillan Company.

THE ECONOMIC FOUNDATIONS OF SOCIETY. By Adeille Loria. Translated by L. M. Keasbey. New York: Imported by Charles Scribner's Sons.

A COUNTRY WITHOUT STRIKES. By H. D. Lloyd. New York: Doubleday, Page & Co.

THE THEORY OF THE LEISURE CLASS. By Thorstein Veblen. New York: The Macmillan Company.

SOCIAL LAWS. By G. Tarde. Translated by H. C. Warren. New York: The Macmillan Company.

BETTER-WORLD PHILOSOPHY. By J. Howard Moore. Chicago: The Ward Waugh Company.

HEREDITY AND HUMAN PROGRESS. By W. Duncan McKim. New York: G. P. Putnam's Sons.

A TEN YEARS' WAR. By Jacob A. Riis. Boston: Houghton, Mifflin & Co.

THE CRIMINAL. By August Dröhms. New York: The Macmillan Company.

FRIENDLY VISITING AMONG THE POOR. By Mary E. Richmond. New York: The Macmillan Company.

THE DEVELOPMENT OF THRIFT. By Mary Willcox Brown. New York: The Macmillan Company.

ECONOMIC ASPECTS OF THE LIQUOR PROBLEM. By John Koren. Boston: Houghton, Mifflin & Co.

THE PHILADELPHIA NEGRO. By W. E. B. Du Bois and Isabel Eaton. Boston: Ginn & Co.

THE FUTURE OF THE AMERICAN NEGRO. By Booker T. Washington. Boston: Small, Maynard & Co.

GOOD CITIZENSHIP. Twenty-three Essays. Edited by J. E. Hand and Charles Gore. New York: Francis P. Harper.

LET THERE BE LIGHT. By David Lubin. New York: G. P. Putnam's Sons.

THE REGENERATION OF THE UNITED STATES. By William Morton Grinnell. New York: G. P. Putnam's Sons.

the several objects in which the interests of the race are centred. With the new objects come new activities and new requisites for survival. To meet these new conditions, the motives, instincts, and habits of the race are modified; new modes of thought are formed; and thus, by the modification of institutions, ideals, and customs, all the characteristics of the civilization are reconstructed." The body of the work is given to an account of the journey of a student of philosophy into the world of the economist. Literature and history are seen through an economist's eyes. We follow the author through the statement of his theory, a psychological and biological discussion of environment, race ideals, social stratification, stages in the progress of thought, curves of thought. Mankind he divides into four classes, whose odd titles provoke irreverent mirth at the first reading: the Clingers, Sensualists, Stalwarts, and Mugwumps. The types are described by the epithets; and the history of English thought is the story of the struggle of these classes for existence and control. Mandeville's "Fable of the Bees" is made a new starting-point for the treatment of the writers of the eighteenth century, Hume, Adam Smith, and Whitefield. Under the title "Economists" we have not only Ricardo, Malthus, and Mill, but also Darwin, the English poets, and the Oxford Movement. Throughout the volume are scattered acute and ingenious interpretations of particular writers and currents of speculation. It is in the last chapter that the author's position comes out most clearly. The key to this position is the biological phrase "condition of survival." Certain economic conditions will dominate the future and create the economic pressure out of which the movement of thought will proceed. The unity of the race is said to be not environmental but psychic; the race ideals and social standards are not the mere reflection of external conditions, but are the products of psychic activity. But if the advance thought does not prove of permanent advantage, the race which accepts it dies out and others take the place. Science exercises its power by creating new economic conditions, and these modify national thought. A great invention changes the conditions of survival and allows a new type of man to succeed. The Royal Society did not kill superstition with lectures. "Superstition died when men got regular employment and three meals a day. The habits of thought creating superstition come from an irregular life and from the impossibility of predicting future events or of providing for future needs." Dyspepsia creates new superstitions and inclines men to swallow quack remedies. "Cheap food and a sugar diet make the conditions out of which the thought movement of the present epoch will proceed." Alcohol drinkers will be exterminated by the industrial order, and sugar-eaters will survive and possess the land. But appetite for sweets must be held under control, or Bright's disease and apoplexy will catch them. "The elimination of sensual men, and of women made inactive by art,



literature, and a sugar diet, are the prominent causes of modifications in the national character. Economic experience and thinking lead upward to religion." Such are some of the author's positions and conclusions. We are here dealing with a man of learning and profound reflection. Yet there is something lacking. One is compelled to ask, when all has been told as to the "conditions of survival," whether survival is the end of living, and whether there may not be a tolerance of many styles of character among the survivors. To account for Shakespeare, Tennyson, and Wordsworth, in the most complete sense, can we get all the help we need from economic conditions?

The translation of Signor Loria's powerful book, "The Economic Foundations of Society," will extend the influence of one of the ablest of Italian economists. It does not seem likely that his theory of the progress of society can be generally accepted as complete and final, but this work presents in a powerful light one of the forces of evolution and suggests many points of fruitful speculation. The point most insisted on is that the origin of society, of its institutions, its ethics, its spiritual ideals, is to be accounted for on economic grounds. The author's preface is a challenge to idealists: "The book revealed the secret to the world; it boldly declared, what no one had had the courage to say, that cupidity, narrow, mean egoism, and class spirit ruled in our so-called democracies; it ruthlessly unmasked the political deities that the world had been in the habit of invoking with pompous phrases, and, raising the veil that covered them, it showed that where we had expected to find the mystical Isis, there was only a yawning, greedy crocodile." The idealist, however, may still take his stand at two lines of defense: first, when he denies that economic forces are the sufficient explanation of social origins; and, secondly, when he insists that "economic" motives are themselves composed of all human desires which call for material means of satisfaction.

While we are reading, in parallel columns of our daily newspapers, detailed accounts of street-car riots in Berlin and St. Louis, of bloody assaults and threatened bankruptcies in building trades in Chicago, and of ill-suppressed hate and rebellion in industrial circles almost everywhere, it is refreshing to learn of one little oasis where men can discuss their business differences without resort to duel and vendetta. New Zealand some years ago grew weary of the mediæval barbarism of industrial warfare, and also of modes of voluntary arbitration without legal support. The community did not choose a scheme of arbitration which would simply create a combination of employers and trades unions in a conspiracy to raise prices for the great consuming public. They resolved to protect the common welfare by legislation and judicial process. Mr. H. D. Lloyd, in his account of "A Country Without Strikes," has told the story in plain, intelligible, and convincing form. It is not probable that America will heed his lesson and prophecy at

once. The partial and tentative methods must be further tried until their essential fallacies have been shown and their costly educational work has been done. The New Zealand experiment is carried on in a small country under peculiar conditions, and its law will undergo many modifications; but it gives the only rational promise for a certain and just decision of class controversies and partisan strife. The timeliness and practical wisdom of Mr. Lloyd's little book should procure for it a wide reading.

In "The Theory of the Leisure Class," Mr. Thorstein Veblen discusses the place and value of the leisure class as an economic factor in modern life. The grounds of class distinctions are sought in primitive institutions. Property and ownership had their origin in emulation during a period of predatory acquisition. The enslavement of women was a part of the process. Economic production, useful drudgery, fell to women and other slaves. Exploitation became the business of nobles and the reputable. The productive industries became shameful. Possession of wealth without labor marked the superior race and the ruling class. Government was instituted, and is still maintained, as the means of keeping the exploiters in possession. The conventional marks of this superiority are conspicuous leisure and conspicuous consumption. The author distinctly disavows any purpose to test the canons of taste, art, fashion, and ceremony by any standard except the economical; and the reader must, in fairness, bear this claim in mind. The author proceeds with the cool temper of pure intelligence, the calculation of an "economic man." We should give him credit for absolute sincerity when he affirms repeatedly that he has no ethical, æsthetic, or transcendental criterion in mind. His style is chilled steel: hard, cold, and sharp. Its light is dry and frosty. The word "socialism" is scrupulously avoided, but the arguments made familiar by socialists gleam through the sentences of every chapter. The sole test of institutions, in this book, is their economic or industrial usefulness. Usefulness, apparently, is nowhere defined; but we may get light from the definition of "waste": "It is not to be taken in an odious sense, as implying an illegitimate expenditure of human products or life. In the view of economic theory the expenditure in question is no more and no less legitimate than any other expenditure. It is here called 'waste' because this expenditure does not serve human life or well-being on the whole, not because it is waste or misdirection of effort or expenditure from the standpoint of the individual consumer who chooses it." That is "waste" which does not enhance well-being on the whole; which fails to promote the generically human, the collective good. An impartial judgment of the conclusions would be easier if the author had given us a nearer view of his standard of usefulness. While we must accept his disclaimer that he does not mean to apply any but strictly "economic" texts to contemporary customs, those who practice

these customs must be very thick-skinned if they can read his pages without wincing or revolt. The book is too strong to be thrust aside. It is an academic, subtle, and acute phrasing of what the working men, "conscious of their goal," are saying about us in every shop and Sunday trades council. Here lies a great merit of the book, in spite of a somewhat evasive manner of approach: it compels the "respectable" class to see themselves as others see them,—if they care for that accomplishment. A banker, on reading about himself here, will perhaps not like to be classed among the "predatory" classes even if nothing "odious" is intended. A lawyer will hardly look a second time for the Pickwickian sense of this characterization: "The profession of the law does not imply large ownership; but since no taint of usefulness, for other than the competitive purpose, attaches to the lawyer's trade, it grades high in the conventional scheme. The lawyer is exclusively occupied with the details of predatory fraud, either in achieving or in checkmating chicane, and success in the profession is therefore accepted as marking a large endowment of that barbarian astuteness which has always commanded men's respect and fear." In the most polite way a comparison is set up between delinquents, gamblers, and business men. "Patriotism" is identified with the martial spirit, and this with the barbarian virtues of ferocity and pitilessness. Boys' brigades and athletic sports are explained by the leisure-class morality of barbarian love of cruelty and fraud. The training for foot-ball leads to a "rehabilitation and accentuation of those ferine traits which make for damage and desolation." Truculence and clan-nishness are the marks of the athlete. There is one more mark, common to criminals, gamblers, and classical scholars,—anthropomorphic worship, which is part of the leisure class machinery for holding up the regime of status and subservience, although this is without conscious purpose. After reading many pages devoted to this scalping and skinning process, a priest, a captain of industry, or a classical scholar may be soothed and mollified by reading (p. 265): "The exigencies of the language make it impossible to avoid an apparent implication of disapproval of the aptitudes, propensities, and expressions of life here under discussion. It is, however, not intended to imply anything in the way of deprecation or commendation of any one of these phases of human character or of the life process." Grim pleasantry aside, we have here to deal with a man who cuts deep and means to be true and candid. Many who need his message will not read it, or will throw it aside in anger and contempt. It is one-sided. It confessedly leaves in the background the values of the higher existence, and discusses chiefly the proximate means of welfare. The definition of the "economic man" seems, save from the author's standpoint, a very low and narrow one—to one of the "respectable" class. The omission of the real æsthetic, ethical, and spiritual elements of welfare seems to leave even industry without an

explanation. Yet here is a quiet, stern, honest man, who compels the reader to face reality in one of its aspects. Better to "pick out treasure from an earthen pot" than miss the gem through pride or fear or prejudice. Professor Veblen has stated with unusual clearness the explanation of the familiar fact that many reforms have been started from the "lower classes"; ideas of betterment which seemed revolutionary and even absurd to educated and cultivated men, yet were finally accepted by all as reasonable. The demands of the peasants in Luther's day; the claims of the Chartist in England; the propositions for factory legislation which were commonly rejected by upper class economists and statesmen,—these may be taken as examples. Christianity may offer parallels: "Do any of the rulers believe?" The explanation seems reasonable and adequate: the poor feel the pressure of new conditions long before the stress comes upon the sheltered leisure class. Professor Veblen illustrates, by this book, a new element in the movement of our day,—the intense and profound revolt of scholars and independent thinkers against the dictation of the money power in the field of thought. The force of literary sarcasm may come to be felt, and the attempt to suppress it by arts known to the rulers must provoke a worse reaction.

It is fortunate for the general reader that he has a reliable and readable translation of that one of Tarde's recent discussions which presents his views of social psychology in a somewhat systematic form, under the title "Social Laws." The heads of the treatise are the repetition of phenomena, the opposition of phenomena, and the adaptation of phenomena. The speculations are very suggestive, and the clear and brilliant style of the author should win for him a wide reading.

"Better-World Philosophy," by Mr. J. Howard Moore, is a strong plea for social control in the interest of the entire community; an argument for the predominance of altruism in education, politics, and all life. The element of progress most insisted upon is education, the conscious effort of contemporary society to shape to higher forms the members of the coming race.

It is possible to present a very dark picture of the existence of pauperism, crime, and attendant miseries, without leaving the basis of facts. "Heredity and Human Progress" recites the story with strong realism, with the insight of a physician and with literary skill. The failure of charity and reformatory measures is argued from abundant resources of illustration. Heredity is declared to be the principal source of all the weakness and perversity which occasion dependency, defect, and crime. Then comes the remedy, all else having failed: the painless extermination by the use of carbonic acid gas of all those who are dependent on the public as paupers, degenerates, and habitual criminals. Most of us will think that such a wholesale slaughter of perhaps a hundred thousand of the feeble-minded, and nearly the same

number in each class of criminals, drunkards, epileptics, in a single day or year, is hardly to be taken seriously. The author does not count on very speedily obtaining a majority as friends of his panacea, because "sentiment" is against him. But sentiment is a fact which makes his scheme impossible, according to his own principle: "All wise legislation has a care for expediency, and the present plan aims not at the theoretical best, but at the best which is practicable, with least resistance from the people." Most students and practical men would reject his plan quite apart from "sentiment"; since they believe it is a return to processes of elimination which belong to unmoral nature and untaught savages; that there is a better method in segregation, possibly supplemented by sterilization; and that these methods, so far from having failed, are steadily reducing the evils which are here so graphically depicted. One can advocate "stirpiculture" with entire conviction, without feeling it necessary to kill at a stroke several hundred thousands of helpless human beings, while leaving untouched and unreformed those vicious social arrangements which would immediately produce another multitude of defectives within two generations. The author accounts for the transmission of traits by inheritance, but does not adequately account for the origin of defects in a bad environment.

In Mr. Jacob A. Riis, the famous newspaper reformer of slums and tenement-house evils, we find a man who emphasizes environment rather than heredity, and believes that it is worth while to improve conditions. He dedicates "A Ten Years' War" to "the faint-hearted and those of little faith." The antidote for fatalism and pessimism lies in such chapters as the breezy reporter has written. He has studied the anatomy and pathology of crowded cities, as the author of "Heredity and Progress" has studied brains and physical transmission of traits; and the conclusion is very different. The deterioration of physical structure, vitality, and intellectual energy, is traced to the miserable surroundings which are the product of neglect and cowardice. Very instructive and inspiring is the account of the strategical methods of those who succeeded in correcting many of the evils which curse the metropolis.

The resident chaplain of San Quentin prison, California, the Rev. August Drähms, has given us the results of his observation and reflection upon the phenomena of crime. Lombroso furnishes an introductory note, in which he declares that he finds the author in substantial agreement with his own positions, except when it is said that the American criminal differs in physiological type from his European contemporary. The topics treated are the instinctive criminal, the habitual criminal, the single offender, the demography of crime, the juvenile offender and the reformatories, hypnotism and crime, and practical suggestions in relation to punishment, reformation, and prevention.

The very proof we have wanted to show that

"Friendly Visiting" is practicable is given us by Miss Richmond, in her book with that title. She not only writes inspiringly, but she tells us just what to do and how to go about doing it. Charity Organization is a lifeless thing without this personal service. The hired agent can never perform the duty of the well-to-do, vicariously and at long range. Those who make real reports from the unknown country of misery must travel and reside with the indigent, and become their genuine partners in struggle. This small volume tells the aspirant how to help the breadwinner, to gain the confidence of the home-maker, to watch over the children, to become a missionary of sanitary science, of thrift, and of rational pleasure. The directions in respect to relief and the relations of the Church to charity are eminently wise.

A good discussion of methods is found in Miss Brown's book on "The Development of Thrift." The charity visitor and settlement worker should master the principles and devices of this volume, which presents in elementary form the most practical aspects of schemes for saving, — building and loan associations, banks, provident loan societies, insurance and friendly societies. The books of Miss Brown and of Miss Richmond are good textbooks for the students of clubs and circles of workers among the dependent poor.

For the social student who interests himself in the temperance reform, the able and impartial work of Mr. Koren on "Economic Aspects of the Liquor Problem" will be found indispensable. There is no attempt to cover ground already occupied by the Twelfth Annual Report of the Federal Department of Labor and the Twenty-sixth Annual Report of the Massachusetts Bureau of Labor. Entirely new fields of investigation have been exploited: the relations of the liquor problem to poverty and destitution, to crime, to negroes, and the saloon as a distributing agency of liquor in cities. It is interesting to observe one of the indirect advantages of the records of the charity organization societies which many have unreflectingly denounced as "red tape." In this volume, their painstaking study of causes of destitution becomes fruitful and instructive. A valuable bibliography closes this important contribution to the literature of the subject.

Very much of current discussion of the negro problem is wide of the mark because it is based on fragmentary observations and inadequate materials. There is great need of systematic and thorough local studies of the conditions of life under which colored people live in our great cities. A model for such studies is found in the brilliant essay of a colored student and teacher who has won distinction by his writings. Professor W. E. B. Du Bois has collected a vast amount of information in relation to the Philadelphia negro, his history, domestic relations, education, occupations, health, organized associations, crime, pauperism, social consideration and opportunities, and political outlook. Miss Isabel Eaton, fellow of the College Settlements' Association, has added a valuable re-



port on the domestic service of the colored people. When similar local studies are made, as they ought to be made, in other cities, and in rural communities, the general plan of this investigation will be found very useful.

The principal of the famous school for negroes at Tuskegee, Alabama, Mr. Booker T. Washington, has rendered his race and the nation a valuable service by setting forth his views of "The Future of the American Negro" in systematic form. He urges industrial education as the chief present need of his race, but he is too broad a man to ignore other factors in instruction and political action. Not only for the sake of the colored people, but for the sake of the national honor and security, it is to be hoped that this book will have a wide reading. It is by no means the last word on the educational problem, but it is an important contribution and deserves public consideration in the North as well as in the South.

"Good Citizenship" is the title of a collection of twenty-three essays on social, personal, and economic problems, edited by Messrs. J. E. Hand and Charles Gore. These papers touch, in a popular way, current topics of great interest,—as the functions of the State, housing of the people, old-age pensions, poor laws, socialism, and the duties of religious people in relation to such matters. The discussion is carried on by English writers in the spirit of "Christian Socialism."

The sub-title—"The Story of a Workingman's Club, its search for the causes of poverty and social inequality, its discussions, and its plan for the amelioration of existing evils"—of Mr. David Lubin's "Let There Be Light" is an indication of the wandering of a modern Ulysses in the world of social confusion. The discussions are reported in the form of a story without a plot. The plan is simply a skeleton of topics, and a resolution to form a kind of ethical culture society or Universal Church for further discussion of schemes of betterment. The work affords no practical proposition within the field of economic or legal organization.

"The Regeneration of the United States," by Mr. W. M. Grinnell, is an optimistic vision of the glory of the nation. Within the compass of a few short chapters, the prophet glances at many of the lessons of our past history and ventures upon prophecy in relation to our social and political future.

CHARLES R. HENDERSON.

#### BRIEFS ON NEW BOOKS.

*Dr. Wheeler's new life of Alexander.*

Numerous as are the tales of Alexander the Great—and his life and achievements have been the inspiration of hundreds—there has been for them all but one point of view. Inevitably the enthusiastic historian has drifted, perhaps unconsciously, from a true historical perspective into such abject hero-worship that the glory of matchless victories has settled upon a divinity rather than a man. It is,

then, an almost unexpected pleasure to find Dr. Benjamin Ide Wheeler's volume on Alexander (Putnam) giving us a true portrait of him as a human being. The great hero of antiquity is greater in every way as a man than as a god, and the story of his glorious achievements is here charmingly told; indeed, it is not too much to say that very few brief memoirs of great men have been written in so delightful a fashion. Alexander himself is defended by Dr. Wheeler from the accustomed charge of having encouraged a personal god-worship by his followers. He says: "The idea that he undertook to establish a formal cult of himself, and to impose it upon the nations under his rule, particularly upon the Greeks, lacks all foundation. . . . The notion that Alexander utilized the doctrine of his divinity as a fundamental and constitutive principle of his empire is so utterly at variance with the plain historical facts, so utterly lacking in support from any known facts, as to possess no interest except for its absurdity. It is a mere nightmare of some schematizing historians." One of the most delightful things in the book, almost humorously so at times, is the author's pleasure in Alexander's victories as a game well played. To Alexander, in his earlier years at least, war is a sport in which the joy of winning is foremost, the more remote result in empire-building being of secondary importance. In recounting how well Alexander played this game, Mr. Wheeler is as enthusiastic as if extolling the merits of some great athlete, and occasionally even uses the terms of modern sport to describe the winning of a battle—as when Alexander by a "flying wedge" at Gaugamela penetrates and destroys the solid mass of the enemy. Every lover of college athletics knows Dr. Wheeler as a most earnest supporter of sport in its best form, and will sympathize with his admiration of Alexander's love of fair fighting. It helps, also, to an understanding of the human side of the hero's character. In general, this life of Alexander is excellently suited to the "Heroes of the Nations" series in which it appears, and is one of the best volumes of that series. The style is simple yet forcible, and the interest in the story is successfully maintained. The author has known where to draw the line between matters of general interest and those of value only to students of antiquity, and has excluded the latter class. There are many good illustrations, together with numerous excellent maps and battle plans.

*An example of amiable verbosity.*

The late Duchess of Teck, perhaps better known as Princess Mary, was an estimable woman who was widely beloved in England for her gracious demeanor, sweet philanthropy, and ceaseless activity in public and private charities; and it was inevitable, as well as eminently proper, that she should be made the subject of a memorial volume. Yet we cannot but think that Mr. C. Kinloch Cooke's two bulky volumes, entitled "A Memoir of Her Royal Highness Prin-

cess Mary Adelaide, Duchess of Teck" (Scribner's importation), are, like the girth of Sir John Falstaff, "out of all compass, out of all reasonable compass," when the relative importance of their subject, the brevity of human life, and the amount of reading that people who read must get through with nowadays, are taken into consideration. One moderate-sized volume, with a leaning to the side of mercy, would have been amply sufficient to tell the tale of Princess Mary's virtues and benefactions, and the story of her placid, uneventful life. But Mr. Cooke gives us nearly 900 closely printed pages—quite enough for a sufficient life of a man like Mr. Gladstone, whose career embodied a good share of the history of his time. Let us hasten to say that Mr. Cooke's part in these volumes is mainly that of editor. The bulk of their contents is from Princess Mary's amiable and smooth-flowing but by no means brightly or literate pen, in the form of diary and correspondence. It is a chronicle—largely, it must in candor be said—of small beer: domestic happenings, little journeys, feminine prattle of charity bazaars, sewing circles, training schools, social "functions," and what not. It is all very sweet-tempered, gracious, mildly interesting, even mildly informing in its small way; and it deals at times with the minor doings of personages whose domestic life and economy even republican America likes to peep in upon. But there is too much of it. One shudders to think what Mr. Cooke might prove capable of, quantitatively, were it to become his mournful duty one day to prepare a like memoir of Her Majesty! Apart from its sins of non-omission, Mr. Cooke's editing is all that can be desired. The work is well arranged and judiciously annotated, and there is a good index. Mr. Cooke's accompanying thread of narrative is graceful and to the point, and one by no means grudges the space devoted to it. The volumes are beautifully made, finely printed, and richly illustrated with portraits mainly. The lovely plate representing Princess Mary bending over the infant Prince Alexander (p. 72) is a gem in its way, and might alone tempt one to buy the work containing it.

*Basis and origin of Christianity.*

Professor Percy Gardner, in his "Exploratio Evangelica" (Putnam), conducts what he calls "a brief examination" into this interesting subject. His standing in the world of letters is a sufficient preliminary pledge of the value of the work, which thorough examination fully confirms. "The general tendency" of the book, he remarks in his preface, "is to transfer the burden of support of Christian doctrine from history to psychology, perhaps rather from the history of facts to the history of ideas." He quotes Amiel: "What our age especially needs is a translation of Christianity from the domain of history to the domain of psychology." And Professor Jowett also: "Religion is not dependent on historical events, the report of which we cannot altogether trust. Holiness has its sources elsewhere than in

history." It is needless to say that such a transfer as this is a great one. Traditionary Christianity prides itself on being an historical religion; and a shift from a basis of alleged fact to subjective experience is greater than any made in the history of Christian thought, with two possible exceptions—the shift from the simple ethical religion of Jesus to the philosophical religion that was set up in its room by the Greek theologians, and the shift from the authority of the Church to the authority of Scripture interpreted by private judgment, which was the great achievement of the Protestant Reformation. The transfer now proposed, which is of course in no sense original with Professor Gardner, is brought forward by those who believe in what they regard as the essentials of Christianity, but who are at the same time convinced that critical investigation has destroyed forever the historical basis, as it has been held, of the Bible. The reader will find this conviction stated briefly but strongly in the present volume, and, what is more to the purpose, will find an indication of the main lines along which, as the writer thinks, the transfer from the old basis to the new must be effected. Apart from theories and doctrinal views, the book can be most thoroughly recommended as the work of a conscientious scholar, a trained critic, a practised writer, and a man of unquestioned religious faith and feeling. It is all the more significant, perhaps, coming as it does from a layman. The book may cause the ultra orthodox to grieve,—but there is no class of persons who more need to read books of this character than the ultra orthodox.

*The Novel as seen by an evolutionist.*

Similar in form and binding to the invaluable work by Professor Cross on "The Development of the English Novel," recently noticed in these columns, there now appears a volume by Professor Francis Hovey Stoddard, entitled "The Evolution of the English Novel" (Macmillan). If Professor Stoddard had not multiplied words—had he seen fit to compress his two hundred and odd pages into half the space—he would doubtless have given us a very readable and helpful brief essay upon the theory which he here expounds. While not without value to the student in this department of literature, the book is weakened greatly by its author's endless repetitions and discursions. As a serious study it is distinctly inferior to the work of Professor Cross. The author does not attempt to derive the novel in its modern manifestation by definite stages through successive historic forms of literature; but he affirms a law of tendency, which he declares "is, in general, that the depiction of the external, objective, carnal, precedes, in every form of expression of which we can have records, the consideration of the internal, the subjective, the spiritual." "Fiction begins with the objective novel; it progresses into the introspective and the subjective novel." In a broad and reasonably generous application of this theory, it strikes us that there is not much to provoke argu-

ment. Indeed, ordinary students of all or any of the expressed forms of literary creation have observed its very natural working before. It hardly calls for ten pages of profuse illustration, introducing Commodore Vanderbilt's locomotives, stage ghosts, mediæval penitents, the American college of seventy years ago, the early kings of England, and modern politics, to give the idea sufficient plausibility for further consideration by the reader. In successive chapters the author treats the Growth of Personality in Fiction, the Historical Novel, the Romantic Novel, the Novel of Purpose, the Modern Novel and its Mission. Much of this matter is really of interest to one acquainted somewhat with the field reviewed, and there are ideas of distinct value. The characterizations of typical novels are well worth reading, and the chapter on the Novel of Purpose is particularly commendable. With respect to Professor Stoddard's argument in detail, we are bound to say that the choice of novels by which he supports his theory seems arbitrary; he certainly ignores some striking examples that do not wholly harmonize with his view.

*The control  
of monopolies  
and trusts.*

Professor Ely continues his well-known studies of economics in his interesting book on "Monopolies and Trusts" (Macmillan). His definition of monopoly clears away much current confusion: "Monopoly means that substantial unity of action on the part of one or more persons engaged in some kind of business which gives exclusive control, more particularly, although not solely, with respect to price." He contends that monopoly must be distinguished from concentration of wealth so far as accumulation is subject to competition. He here differs radically from the Socialists, who believe that all kinds of business inevitably tend toward monopoly. Mere mass of capital will not alone secure monopoly, because there is always a surplus of capital eager to find investment wherever there is a living chance in the competitive world. Talent for management never alone gives monopoly, but only unusual gains, since there is plenty of managerial talent in the world waiting for employment. Real monopolies arise from social action, as the granting of patents, trade-marks, or special privileges; or from natural causes, as limited supply of raw material, properties inherent in the business, or secrecy in the process of a manufacture. The theoretical part of the work consists in the elucidation and enforcement of these ideas. The practical part deals, though briefly, with public control of real monopolies, when competition cannot enter to protect public interests. Such public control the author declares to be an urgent and pressing social necessity. Among the suggested reforms are the restriction of monopolistic corporations to normal returns on capital, with publicity of actual investments and accounts. As this is extremely difficult in the case of certain kinds of business, the most promising method of control would be public own-

ership. "Public ownership with public management renders control easy, because it is in the very nature of public property that it should be publicly controlled." It is also recommended that vast estates be broken up by regulation of bequests and inheritances; that when tariffs make monopolies they should be abolished; that patents be regulated so that inventors and the public may not be oppressed by owners; that governmental regulation of corporations by commissions be extended, etc.

*Tales from  
the Totems.*

Many visitors to the World's Fair at Chicago noticed with much interest a miniature reproduction of a British Columbian Indian Town. The model was extremely accurate: not only the houses, but the curiously carved poles or columns standing near them, were carefully copied to scale. These carved columns differ in character: some are totemic, others are commemorative or mortuary. The little buildings were arranged in proper order upon an artificial beach, and a background of forested mountains was painted behind them. This interesting model (now at the Field Columbian Museum) was made under the direction of Mr. James Deans, who has lived in the Northwestern Coast country for twenty-five years. He is a Scotchman by birth and a practical geologist and prospector by profession. He has been over the whole country from Van Couver to Sitka, and is profoundly and sympathetically acquainted with the Indians. Mr. Deans was present at the World's Fair in charge of his exhibit, and explained the little village with its totemic and other carved posts to hundreds of visitors. This experience suggested to him the publication of a selection of stories, which he had gathered from the Indians themselves, most of which had reference to the totem carvings. The stories are now issued in book form, with the title "Tales from the Totems of the Hidery," forming Volume II. of the Archives of the International Folk-lore Association. The Hidery—usually called *Haidax*—are favorites with Mr. Deans. The stories printed in this little book are mostly those connected with the carvings on the posts of the little village. They include stories of the raven (*yethel*) to whom man owes so much, of the eagle, the sun, moon, bear, frog, mountain goat, scannah, etc. The list includes stories representing two great classes of legends, cosmogonic and heroic. In telling the stories, Mr. Deans gives many interesting data regarding the life, customs, and ideas of the Hidery. The style of the narration is simple and direct. The collection of stories is edited by Professor Griggs of the University of Chicago.

*The fighting  
Englishmen.*

Volumes II., III., and IV. of Dr. W. H. Fitchett's modestly entitled book "How England Saved Europe" (Scribner) are now ready. Dr. Fitchett's own pages must often enough traverse the assumption of his title by showing how often, during the Napoleonic wars, it was not the English, but the Celts,



the Scotch, and the Irish contingents of the British forces, that did the bulk of the fighting. To come nearer our own day, what sort of a showing must "Tommy Atkins" proper (though outnumbering his foes four to one) have made against the hardy South African ranchmen, without the support of the Scotch and Irish and Colonials! It is time now, in the face of hard facts, to have done with the stale prejudice as to the preternatural fighting qualities of English troops. You cannot make a first-class fighting man and a good shot out of a cockney by clapping a red coat on him; and the ludicrous failure of the English attempt to raise in the rural districts a *corps* of "rough riders" on the American model shows what may be looked for from their "yeomanry." The English "yeoman," the bowman of Creçy and Agincourt, belongs to ancient history, and England has long passed out of the stage that produced him. To get his like she must now look to rugged Scotland or the Colonies. Dr. Fitchett's work is a very readable and at times brilliant popular history of Great Britain's struggle by sea and land against Napoleon. The narrative is rapid, picturesque, and clean-cut, a little boastful perhaps, but not likely on that account to offend those for whom it is primarily written. Volume II. tells of Nelson and the struggle for the sea; Volume III., of the war in the Peninsula; and Volume IV. of Waterloo and St. Helena. No better popular history has been written of the long war that made Nelson and Wellington famous. The work is attractively mounted and well supplied with portraits.

Portraits of  
Colonial  
worthies.

In the preface to her pretty book on "Salons Colonial and Republican" (Lippincott), Mrs. Anne Hollingsworth Wharton speaks with implied approval of the "deep and widespread interest" now felt in the America of our Colonial period. Every instructed person will agree with Mrs. Wharton that it is, generally speaking, a good sign when people take an interest in the early history of their own country, and show a desire to acquaint themselves with the beginnings of the society they live in. Books on Colonial times have multiplied greatly of late. Some of them — the pleasant studies by Mrs. Earle, for example — are useful and scholarly productions, written in the proper historical spirit and to a worthy end; others merely reflect the passing attempt to make descent from the earlier immigrants a mark of social superiority; some of them appeal to the student, others appeal to the snob. The main element of general interest in Mrs. Wharton's book is, we should say, its artistic or pictorial one, — namely, the great number of beautiful reproductions of choice old miniature portraits it contains. The original pictures from which these plates are taken are in many cases from eminent hands, and the collection must be pronounced an attractive and instructive one to all who take an interest in the now reviving branch of miniature-painting. Mrs. Wharton's rambling narrative serves

as an index to the identities, characters, connections, pursuits, and social and family histories of the respectable if not very memorable worthies portrayed in the pictures. The book is finely printed and gayly bound.

Studies in  
personal and  
social development.

Professor Edward Howard Griggs's work, entitled "The New Humanism: Studies in Personal and Social Development" (The American Society for the Extension of University Teaching, Philadelphia), may be briefly described as an attempt at the working out of the results of spiritual and other ideals in our modern life; or, in other words, the application of scientific method and study to personal and social matters which are ordinarily regarded as beyond the pale of scientific investigation. The first of the ten papers, all distinct in subject and treatment, yet all making to a single end, is given to "The Scientific Study of the Higher Human Life." Successive essays bear such indicative titles as "The Dynamic Character of Personal Ideals," "The Modern Change in Ideals of Womanhood," and "The Ethics of Social Reconstruction." This last takes the position that "In all unfounded expectations of immediate social regeneration there are two errors: the mistake of imagining that progress can be sudden; and the error of supposing that a condition of static perfection is either possible or desirable in human society." From this the argument is carried through the concluding essays on "The New Social Ideal" and "The Religion of Humanity," for a wider understanding of our intellectual possibilities, apart from any preliminary system of social organization. The strong and undeviating optimism of the book as a whole, tempered as it is by the full recognition of existing social blunders, makes it at once stimulating and wholesome.

Biography  
of the late  
E. P. Roe.

It is surprising, to those who knew the popularity of the books of the late Edward Payson Roe, that twelve years should elapse before the appearance of any extended biography of him. Such a work is now published (Dodd, Mead & Co.), prepared with loving care by his sister, Miss Mary A. Roe, and is to be welcomed as an addition to American literary biographies. So far as possible, Miss Roe has followed the safe plan of letting the author speak for himself, and more than half the book is made up of extracts from his letters and journals, given without change. These passages disclose a personality of great charm, and the book traces in an interesting way the career of the man who achieved the greatest literary popularity of his time in America. He was a graduate of Williams College and of a neighboring theological school, and in 1862, before his studies were fully completed, he became the chaplain of the Harris Light Cavalry (Second New York), gaining experience in writing at the same time by acting as correspondent for the New York "Evangelist." He won golden opinions for his zeal and sympathy while in the service, becoming the chaplain of the Hamp-

ton Hospital at Fort Monroe in 1864, where he served until peace was won. He then accepted a call to the pastorate of the church at Highland Falls, on the Hudson. It was here that he published "Barriers Burned Away," his first and still his most popular book. He died in 1888, in his home at Cornwall-on-the-Hudson, universally regretted.

*A pocket edition of Shakespeare.*

We have already expressed much satisfaction with the "Eversley" edition of Shakespeare, prepared for the Macmillan Co. by Professor C. H. Herford. Now that the editor is in this country, and is making many personal friends upon our side of the Atlantic, we are glad of the opportunity presented by a reissue of this work to call attention once more to its scholarly qualities and its attractive appearance. The original edition was in ten volumes; the new one is in thirty-nine—that is, a play to a volume, with two volumes for the poems. The notes are restricted to the essentials, and are found where all notes should be found, at the bottom of the page. This is distinctly a pocket edition of the poet, and, as such, it is a close rival of the "Temple" Shakespeare, appealing possibly to a severer taste, but to one no less refined. Professor Herford, who has recently given a course of Turnbull lectures at the Johns Hopkins University, is a nephew of the Rev. Brooke Herford who lived for many years in this country. He is one of the soundest of the younger English scholars in English and German literature. His translations of Dr. Ibsen's "Brand" and "Love's Comedy" are not the least of his many services to literature.

#### BRIEFER MENTION.

Edward Rowland Sill rarely, if ever, wrote anything for the mere sake of writing, and what might be called the flotsam and jetsam of his work is better worth preserving than much of the labored composition of more prolific writers. We have already had three small volumes of his verse; it has now remained for the publishers (Houghton) to collect a companion volume of his "Prose" from such sources as the "Contributor's Club" of the "Atlantic Monthly" and other periodicals. We are given, besides a brief memoir illustrated by his letters, something like forty short pieces of prose, classified under half a dozen heads. They are all brief, but they are also packed with the writer's own thought, and we are heartily glad to have them thus preserved.

"Makers of Literature" (Macmillan) is the title given by Professor George E. Woodberry to a collection of critical essays which is an enlarged reissue of the volume of ten years ago which was called "Studies in Letters and Life." There are several additional chapters, however, so that the work is something more than a new edition. It comprises nineteen papers in all, relating almost wholly to nineteenth century writers, and includes "all of the author's critical work which it seems desirable to reprint." That it is a volume of unusual thoughtfulness and weight goes almost without saying, and the reader, however much he may bring to its perusal, can count upon carrying away even more.

#### NOTES.

Professor Woodrow Wilson's "George Washington" is republished in a popular edition, at a reduced price, by Messrs. Harper & Brothers.

"José" a "novela de costumbres maritimas," by Señor Palacio Valdés, has been edited for Messrs. D. C. Heath & Co. by Professor F. J. A. Davidson.

"Mrs. Cliff's Yacht" and "The Adventures of Captain Horn" are two new volumes in the Messrs. Scribner's uniform library edition of the writings of Mr. F. R. Stockton.

"King Lear" and "A Midsummer Night's Dream" are the latest volumes of the "Chiswick" Shakespeare (Macmillan), edited by Mr. John Dennis and illustrated by Mr. Byam Shaw.

A translation into blank verse of the "Andreas," made by Mr. Robert Kilburn Root, is given us in No. VII. of the "Yale Studies in English," published by Messrs. Henry Holt & Co.

Messrs. George W. Jacobs & Co., of Philadelphia, are about to publish, by subscription, at five dollars a copy, "A History of the University of Pennsylvania," by Mr. T. H. Montgomery.

The library of a leading London collector will be sold at auction on the 4th and 5th of the present month by Messrs. Williams, Barker & Severn, 178 Wabash Ave., Chicago. The collection includes a number of interesting items.

"A Condensed History of the Middle Ages" and "A Condensed History of Modern Times," by Victor Duruy, both revised and edited by Professor Edwin A. Grosvenor, are now published in new editions by Messrs. T. Y. Crowell & Co.

An interesting exhibition of books and manuscripts from the Augustin Daly collection is now being given in the Fine Arts Building of this city by Mr. George D. Smith, the New York bookseller. The exhibition and sale will close June 2.

"Wuthering Heights" and "Agnes Gray" are contained in the latest volume of the "Haworth" edition of the works of the Brontë sisters. Mrs. Humphry Ward supplies the customary introduction, and the work is published by Messrs. Harper & Brothers.

Thackeray's "Henry Esmond," with an introduction by Mr. H. E. Scudder, is published by Messrs. Houghton, Mifflin & Co., as a "quintuple number" of their "Riverside Literature Series." There are many illustrations and a few pages of notes.

Philip Gilbert Hamerton's "Paris in Old and Present Times," first published fifteen years ago, now appears in a handsome new edition from the press of Messrs. Little, Brown, & Co. Visitors to the Exposition will do well to make this book part of their traveling equipment.

Mr. Temple Scott, who was for a time the regular London correspondent of THE DIAL, and has had considerable experience as a bibliographer, editor, and publisher in England, has removed to New York to become the manager of the American branch of Mr. John Lane's "Bodley Head" publishing house.

Messrs. Doubleday, Page & Co., have in preparation a new series of biographies of distinguished Americans. They are to be historical in character, and will form, when complete, a sort of biographical history of the country. It is hoped that style and scholarship will be so combined in them that they will prove attractive to

a large class of readers, and at the same time take their place among authoritative historical writings. Minute completeness of record will not be aimed at, but rather a broad and philosophical method of treatment. The plan of the series is intelligent, and its fulfilment will be awaited with interest.

"The Popular Poetry of the Finns," by Mr. Charles J. Billson, and "The Fairy Mythology of Shakespeare," by Mr. Alfred Nutt, are two new pamphlets in the series, of which we spoke some months ago, entitled "Popular Studies in Mythology, Romance, and Folklore," published by Mr. David Nutt.

Miss Louise C. Boname is both author and publisher of a small "Hand Book of Pronunciation for Advanced Grades," which students of the French language will find particularly useful in supplementing the information to be had from grammars and dictionaries, and which teachers will find equally useful in their work.

"The Chaucer Canon," by the Rev. W. W. Skeat, published by Mr. Henry Frowde, is "a discussion of the works associated with the name of Geoffrey Chaucer," and gives the tests which scholars apply in determining the authenticity of a given work. The volume is an indispensable supplement to the seven volumes of the "Oxford Chaucer."

"A Guide to the Trees" (Stokes), by Miss Alice Lounsberry, is a companion volume to that writer's popular "Guide to the Wild Flowers," and is provided with many illustrations, including sixty-four colored plates, besides a large number in black and white. These illustrations are the work of Mrs. Ellis Rowan. Dr. N. L. Britton has written an introduction to the work.

Messrs. Houghton, Mifflin, & Co. have just published a "Cambridge" edition, in a single volume, of "The Complete Poetical Works of Sir Walter Scott." The text has been edited by Dr. Rolfe, and the arrangement is chronological. The biography is done by Mr. H. E. Scudder in a few graceful and compact pages. The body of notes is considerable and the usual vignette and portrait constitute the illustrations.

The new Boston publishing house which has just been incorporated under the name of Noyes, Platt & Company is the result of an arrangement between Messrs. Curtis & Cameron, publishers of the Copley Prints, and Messrs. Small, Maynard & Company, for coöperation between these two houses in the publication of certain books on art and illustrated books. The first work to bear the imprint of the new firm will be the official illustrated catalogue of the Fine Arts Exhibit of the United States at the Paris Exposition, which is to be published immediately.

Those summer travellers whose thoughts are turning, not toward the heats of crowded Paris, but toward the rest and coolness of the Rocky Mountains, will find much to attract and interest them in the new hand book of Colorado, prepared by that experienced traveller and forceful writer, Captain James W. Steele, and issued by the Passenger Department of the well-known "Burlington Route," Chicago. The illustrations of the little work are profuse and well executed, while the text gives not only a sense of the charm of the regions treated, but just those bits of information regarding routes of travel and points of greatest interest which the intending traveller most needs.

Mr. A. G. S. Josephson, of the Crerar Library, Chicago, sends us the following interesting note on two modern Swedish authors: In the review of European literature

of the last twenty years, which was given in THE DIAL for May 1 last, no mention was made of Swedish literature. Of course, Sweden cannot show such a literary giant as Henrik Ibsen, nor, perhaps, such a brilliant critic as Georg Brandes. But there are two Swedish authors who, even in a very rapid survey of contemporary literature, should have been at least mentioned. Viktor Rydberg, who died in 1895, was without question the most commanding literary personality in Sweden since Geijer, and some regard him as its greatest poet since Tegnér. His influence may have been more as a civilizing force than as a purely literary one; but whatever its kind, his influence upon the generations which have grown up since the early sixties has been most profound. The brilliant if erratic genius of August Strindberg, combining deep ethical pathos with a coarse and cynical manner of expression, has influenced recent Swedish literature more than that of anyone else. He seems now to have reached greater stability, and promises to give us, in his Indian summer, works of deeper significance and perhaps higher artistic value than any of the productions of his youth or manhood.

#### TOPICS IN LEADING PERIODICALS.

June, 1900.

Armenian Question, The. C. A. P. Rohrbach. *Forum*.  
Automobiles for the Average Man. C. Moffett. *Rev. of Rev.*  
Balloon, A Night in a. Dorothea Klumpke. *Century*.  
Blake, William, Poetry of. Henry J. Smith. *Century*.  
Boer Army, With the. T. F. Millard. *Scribner*.  
Bunker Hill, Battle of. Stephen Crane. *Lippincott*.  
Burr, Aaron, Alex. Hamilton's Estimate of. *Century*.  
Chicago Municipal Voters' League. E. B. Smith. *Atlantic*.  
Chinese, Attitude of U. S. towards. How Yow. *Forum*.  
College Philosophy. G. Stanley Hall. *Forum*.  
Consular Service, Business Man and. H. A. Garfield. *Century*.  
Dante's Message. C. A. Dinamore. *Atlantic*.  
Economic Tendencies, Recent. C. A. Conant. *Atlantic*.  
Executive, Independence of the. Grover Cleveland. *Atlantic*.  
Filipinos, Do We Owe Independence to. Chas. Denby. *Forum*.  
France, A Letter from. Alvan F. Sanborn. *Atlantic*.  
Garden, Content in a. Candace Wheeler. *Atlantic*.  
Ghetto Stage, Realism on. Hutchins Hapgood. *Atlantic*.  
Greek, A Substitute for. W. C. Lawton. *Atlantic*.  
Hamilton, J. McL., Paintings of. H. S. Morris. *Scribner*.  
Hill, James J. Mary H. Severance. *Review of Reviews*.  
Human Energy, Problem of Increasing. Nikola Tesla. *Cent'y*.  
Irish Question, Present Position of. J. E. Redmond. *Forum*.  
Labor, Organized, in France. W. B. Seale. *Forum*.  
Lincoln Rail, Origin of. J. McCan Davis. *Century*.  
Lowell and his Spanish Friends. Emilia de Riancho. *Century*.  
Paris and the Exposition. Albert Shaw. *Review of Reviews*.  
Paris, Boulevards of. Richard Whiteing. *Century*.  
Passion Play at Oberammergau, 1900. *Review of Reviews*.  
Philippines, Are they Worth Having? G. F. Becker. *Scribner*.  
Pieter's Hill, Battle of. R. H. Davis. *Scribner*.  
Poetry of a Machine Age. G. S. Lee. *Atlantic*.  
Political Platform, The Stained-Glass. S. Chaplin. *Century*.  
President, Election of a. A. Maurice Low. *Scribner*.  
Quaritch, Bernard. Dean Sage. *Atlantic*.  
Racial Types, Painting of. Charles de Kay. *Century*.  
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## LIST OF NEW BOOKS.

[The following list, containing 97 titles, includes books received by THE DIAL since its last issue.]

## BIOGRAPHY AND MEMOIRS.

- Historical Memoirs of Alexander I. and the Court of Russia. By Mme. La Comtesse de Choiseul-Gouffier; trans. from the French by Mary Berens Patterson. With portraits, 12mo, gilt top, uncut, pp. 321. A. C. McClurg & Co. \$1.50.
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## HISTORY.

- Our Presidents and How We Make Them. By A. K. McClure, LL.D. Illus., 8vo, gilt top, uncut, pp. 418. Harper & Brothers. \$2.
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## GENERAL LITERATURE.

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- The Mind of Tennyson: His Thoughts on God, Freedom, and Immortality. By E. Hershey Sneath, Ph.D. 12mo, pp. 193. Charles Scribner's Sons. \$1.25.
- The Legend of St. Andrew. Trans. from the Old English by Robert Kilburn Root. 8vo, pp. 58. "Yale Studies in English." Henry Holt & Co. Paper, 50 cts.
- Stevensoniana: Being a Reprint of Various Literary and Pictorial Miscellany Associated with Robert Louis Stevenson, the Man and his Work. In 12 parts. Part I., 8vo, uncut, pp. 16. New York: M. F. Mansfield. 25 cts.
- Popular Studies in Mythology, Romance, and Folklore. New vols.: The Popular Poetry of the Finns, by Charles J. Billson, M.A.; The Fairy Mythology of Shakespeare, by Alfred Nutt. Each 18mo. London: David Nutt. Paper.

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Lee's American Automobile Annual for 1900: A Handbook for All Interested in Horseless Vehicles. Edited by Alfred B. Chambers, Ph.D. Illus., 16mo, pp. 275. Laird & Lee. \$1.50.

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